

The Ruling on Getting Help from the Kuffar Against the Muslims

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Allah (azza wa jall) said: "O you who believe! Take not the Jews and the Christians as allies; they are but allies to one another. And if any amongst you takes them as allies then surely he is one of them. Verily, Allah guides not those people who are the wrongdoers." (al-Ma'idah 5/51)

Tabari said: "As for His Words: 'They are but allies to one another' He means by that that some of the Jews are helpers of one another against the believers and one hand against them all and that the Christians are helpers of one another against those who oppose their Din and Millah, He said this, notifying His believing slaves that whoever of them was an ally to them or (an ally to) some of them then he is only their ally against those who oppose their Din and Millah from the believers just as the Jews and Christians are at war (with them). Allah, Exalted be His mention, said to the believers: all of you be allies to one another as well and wage war against the Christian or Jew just as they wage war against you for they are allies to one another; this is because the one who allies with them has manifested war against the people of Iman and Bara'ah from them and made abundantly clear his severing of allegiance...By His statement, the Most High, He means: And if any amongst you takes them as allies then surely he is one of them. Whoever allies himself with them and helps them against the believers then he is from the people of their Din and Millah. That is because the one who allies himself with anyone does not do so except that he is pleased with him, his Din and what he is upon and if he is pleased with him and pleased with his Din then he has opposed that which goes against it (i.e., the truth) and that makes him angry and in this case his ruling becomes like that ones ruling." (Tafsir)

It is related from Ibn Abbas (radiyallahu anh) that he said: "O ye who believe!" in Muhammad and the Qur'an. "Take not the Jews and Christians for friends" seeking their assistance and help. "They are friends one to another" He says: some are followers of the religion of others in secret and in the open, just as they are friends of each other. "He among you" O group of believers "who taketh them for friends" seeking their assistance and help "is (one) of them" in alliance and is not included in Allah's protection and safety." (Tafsir)

Qurtubi said: "The command of Allah (subhanahu wa ta'ala) 'And he amongst you that turns to them (for friendship)' means whoever gave them support against the Muslim 'is of them.' Allah ta'ala in this command informs that ruling of such person is the same as theirs...It is also said, with the command of Allah (subhanahu wa ta'ala): 'They are but friends and protectors to each other' intended the issue of helping. The command of 'And he amongst you that turns to them (for friendship) is of them' is a condition and its response. Meaning the reason for this; the one who takes them as Wali is opposing just as the Jews and the Christians oppose Allah and His Rasul. As having enmity towards them is Wajib, it becomes Wajib to have enmity towards him. As the Jahannam is Wajib for them, Jahannam is Wajib for such person. As a result of this he becomes one of them meaning their friend." (Tafsir)

Shaykh Sulayman ibn Abdullah al-ash-Shaykh said commenting on this Ayah: "Hence, the Glorified and Exalted forbade the believers from taking the Jews and Christians as allies and He has informed (them) that whoever from the believers allies himself with them then he is from them. Similar to this is the ruling for the one who allies himself with the Kuffar from the Majus and idol worshipers, they are from them." (ad-Durrar as-Sanniyyah, 8/127)

"Verily, Allah guides not those people who are the wrongdoers." The oppression here is the greater oppression as the Most High said: "And the kafirun are the oppressors." (al-Baqarah 2/254)

Ibn Jarir said: "He, Exalted is His mention, means by that: verily Allah does not give Tawfiq (capability and success) to the one who placed allegiance in its place whereby he allied himself with the Jews and Christians despite all of their enmity towards Allah, His Messenger and the believers as well as being a helper and a victor for them against the believers. This is because whoever allies with them, then they are war with Allah, His Messenger and the believers." (Tafsir)

Ibn Jarir (rahimahullaah) also said in commentary upon this Ayah: "The correct view in that matter according to us is that it should be said: Verily Allah, Exalted be His mention, forbade all of the believers in entirety from taking the Jews and the Christians as helpers and allies against the people of Iman in Allah and His Messenger. He has informed that whoever takes them as helpers, allies and friends besides Allah, His Messenger and the believers then surely he is from them in partisanship against Allah, His Messenger and the believers and Allah and His Messenger are free from him." (Tafsir)

"And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: We fear lest some misfortune of a disaster may befall us. Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves."

Ibn Kathir said: "And the Words of the Most High: And you see those in whose hearts there is a disease. Meaning: Doubt, suspicion, and Nifaq. They hurry to their friendship. Meaning: They are rushing to their Muwalat and love both inwardly and outwardly. Saying: "We fear lest some misfortune of a disaster may befall us." Meaning: They use as a ta'wil for their love and Muwalat the fact that they fear something will happen of the kafirun becoming victorious over the Muslims so they will take assistance from the Jews and Christians so that that will benefit them."

"Those who believe say: Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you?" All that they did has been in vain, and they have become the losers. O you who believe! Whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah that He bestows on whom He wills. And Allah is All Sufficient for His creatures' needs, All Knower. Verily, your Protector and Helper is Allah, His Messenger, and the believers, those who perform the Prayer, and give Zakah, and they bow down. And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious." (al-Ma'idah 5/53-56)

Ibn Jarir said: "The believers said out of amazement towards them and their Nifaq, lying, and boldness in front of Allah in their false oath swearing by Allah (they said): is it these that swore to us by Allah that they are with us while they were liars in their oath to us?" (Tafsir)

Shaykhu'l-Islam Ibn Taymiyyah said: "Actions are not nullified in absence of Kufr because whoever dies upon Iman then he must enter the Paradise and exit from the Hell-Fire if he entered it. If however, all of his deeds were nullified he would never enter the Paradise. This is because actions are only nullified by what negates them and nothing negates them in totality except Kufr and this is well known from the Usul (fundamentals) of Ahlu's-Sunnah." (as-Sarim al-Maslul, 2/214)

Shaykhu'l-Islam Ibn Taymiyyah elsewhere said: "There is no group which apostates from Islam except that Allah brings fourth a people that He loves and that wages Jihaad for His sake and they are the at-Ta'ifah al-Mansurah until the last hour. What clarifies this is that He mentioned this in the context of prohibiting Muwalat towards the Kuffar; for He the Most High said: "O you who believe! Take not the Jews and the Christians as allies; they are but allies to one another. And if any amongst you takes them as allies then surely he is one of them. Verily, Allah guides not those people who are the wrongdoers. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: We fear lest some misfortune of a disaster may befall us. Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves." Until His statement: "Oh you who believe, whoever apostates from among you from his Din then Allah will come with a people that He loves and who love Him." Therefore, those who are addressed with this prohibition against Muwalat toward the Jews and Christians are those who are also addressed with the Ayah about apostasy. What is well known is that this includes every generation of the Ummah. And when He forbade Muwalat toward the Kuffar and clarified that whoever turns to them from those that are addressed (with this Ayah) then he is from them. He (also) clarified that whoever turned to them and apostates from the Din of Islam then he will not harm Islam one bit. On the contrary, Allah will bring forth a people that He loves and who love Him. They shall ally themselves with the believers as opposed to the Kuffar and they shall wage Jihaad in the path of Allah not fearing the blame of the blamers as He said in the beginning: "But if these disbelieve therein, then, indeed We have entrusted it to a people who are not disbelievers therein." (al-An'am 6/89) So these who did not enter into Islam and those who exited from it after being in it, they will not harm Islam one bit. Nay, Allah will establish those who believe with what his Messenger brought and He will give victory to his Din until the establishment of the Hour." (Majmu al-Fatawa, 18/300)

"O you who believe! Take not for allies those who take your religion for a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and fear Allah if you indeed are believers." (al-Ma'idah 5/57)

Shaykh Abdu'l-Latif ibn Abdu'r-Rahman al-ash-Shaykh said: "So contemplate the words of the Most High: And fear Allah if you are indeed believers. This particle, which is the conditional...that necessitates negating its condition if the response is removed. What this means is: Whoever took them as allies is not a believer." (ad-Durrar as-Sanniyah, 8/288)

“Let not the believers take the disbelievers as allies instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself, and to Allah is the final return.” (Al-i Imran 3/28)

Ibn Jarir at-Tabari said: “The meaning of that is: O believers, do not take the Kuffar as allies and helpers allying with them in their Din and doing Mudhahaharah towards them against the Muslims, from besides the believers, showing them their weak points, for whoever does that then he is not anything with Allah –meaning that that individual is free from Allah and Allah is free from him– through that persons apostasy from his Din and entering into Kufr. Except if you indeed fear a danger from them. Unless you are under their control thus you fear for yourselves from them so you manifest allegiance in front of them by your tongues while concealing your enmity from them. And do not partake with them in what they are upon of Kufr and do not assist them against a Muslim by action.” (Tafsir)

Samarqandi said: "The one who befriends the Kuffar will have departed from the Din of Allah, will have become distant from the Mercy of Allah and will have left Hidayah aside; fallen into Kufr. It is because befriending a Kafir means consenting to their Kufr. Whoever consents to the Kufr of the Kuffar will also become Kafir. It is because consenting to Kufr is also Kufr.

If you fear from their evil, in order to prevent their harm you can show friendship by tongue while having enmity towards them by heart. There is only permission for friendship by tongue; there is no permit for friendship occurring by heart or by action (performance).

Allah (subhanahu wa ta'ala) declares in absolute that the Muslim, who befriends the enemies of Allah, exceeds the limits of Islam. Whether this friendship is a friendship by heart, or by helping him, or requesting his help, all these are equal." (Tafsir)

“Those who take the disbelievers for allies instead of the believers, do they seek honor power and glory with them? Verily, then to Allah belongs all honor power and glory.” (an-Nisa 4/139)

Ibn Jarir said: “Allah says to His Prophet: O Muhammad: Give tidings to the Munafiqun. Those who take the people of disbelief in Me (Kufr) and the people who reject My Din as allies; meaning: helpers and close intimate friends besides the believers; meaning: the believers. Do they seek with them honor? He is saying: Do they seek with them power and strength by taking them as allies besides the people of Iman in Me? For verily all honor is with Allah. He is saying: for surely those who they take as allies from the Kafirun, seeking by that honor from them, they themselves are humiliated and lowly so why do they not take allies from the believers thereby grasping honor, strength and victory from Allah to whom belongs the honor and strength, the One who gives honor to whom He wills and who dishonors whom He wills so that perchance He may honor them and strengthen them?” (Tafsir)

“Have you not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: If you are expelled, we (too) indeed will go out with

you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you. But Allah is Witness, that they verily, are liars.” (al-Hashr 59/11)

Shaykh Sulayman ibn Abdullah said: “So if he is considered upon Nifaq and Kufr even if he was lying, (meaning) the one who promised the Mushrikun in secret to enter with them, helping them and going out with them if they come out victorious, then what about the one manifests that truthfully?” (ad-Durrar as-Sanniyah, 8/138)

“Those among the Children of Isra'il who disbelieved were cursed by the tongue of Dawud and Isa, son of Maryam. That was because they disobeyed and were ever transgressing beyond bounds. They used not to forbid one another from the evil, which they committed. Vile indeed was what they used to do. You see many of them taking the disbelievers as their allies. Evil indeed is that which their own-selves have sent forward before them, for that (reason) Allah's Wrath fell upon them and in torment they will abide. And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as allies, but many of them are criminals, corrupt.” (al-Ma'idah 5/80-81)

Shaykh Sulayman ibn Abdullah said: “For Allah the Most High mentioned that Muwalat towards the Kuffar brings about the anger of Allah and eternal residence in the fire by itself, even if the person is afraid, except for the one under compulsion, with its conditions.” (ad-Durrar as-Sanniyah, 8/128)

Shaykhul-Islam Ibn Taymiyyah said: “So, mentioning a conditional sentence dictates that if the condition is found then the thing conditioned with the particle of: .. is found, which implies along with the fulfillment of the condition the fulfillment of that which is conditioned as well. Hence He said: And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as allies. So that proves that the Iman mentioned here negates and opposes taking them as allies and that Iman and taking them as allies does not coincide in the heart.” (Majmu al-Fatawa, 7/17)

Shaykh Sulayman ibn Abdullah said: “So, the Most High mentioned that Muwalat towards the Kuffar is what negates Iman in Allah, His Prophet, and what He has sent down to him. Then He informed that the cause for that is that many of them are Fasiqun (criminals, corrupt) and He did differentiate between the one who feared an affliction and the one who did not. This is the condition of many of these apostates before their apostasy; many of them were Fasiqun so that dragged them into Muwalat towards the Kuffar and apostasy from Islam. We seek Allah's refuge from that.” (ad-Durrar as-Sanniyah, 8/129)

“And those who disbelieve are allies to one another, (and) if you do not do so, there will be Fitnah and oppression on earth, and a great mischief and corruption.” (al-Anfal 8/73)

Ibn Kathir said: “And the meaning of His words, the Most High: And those who disbelieve are allies to one another, (and) if you do not do so, there will be Fitnah and oppression on earth, and a great mischief and corruption. If you do not avoid the Mushrikun and ally yourselves with the believers, a Fitnah will befall the

people; and that is confusion in the affair and mixing between the believers and the Kafirun whereby as a result, wide spread corruption will occur between the people.” (Tafsir)

Shaykh Abdu'l-Latif ibn Abdu'r-Rahman ibn Hasan al-ash-Shaykh said: “And what has appeared in the Qur’an from forbiddance and severe threat against Muwalat and Tawalli towards them is a proof that the most basic of the principles is (that): for him there is no Istiqamah, or no firmness except by severing the ties with the enemies of Allah, waging war against them, Jihaad and Bara’ah from them and drawing close to Allah through hating them and finding fault with them. The Most High said when He firmly placed the Muwalat between the believers and informed that the Kafirun are allies to one another, He said: And those who disbelieve are allies to one another, (and) if you do not do so, there will be Fitnah and oppression on earth, and a great mischief and corruption. And is the Fitnah except in Shirk? And is the great corruption (in anything) save laying the bond of Tawhid and Islam to waste and severing what the Qur’an has made evident and clear from the rulings and structure (of things)?” (ad-Durrar as-Sanniyah, 8/324-326)

“O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. Nay, Allah is your Protector and He is the Best of helpers.” (Al-i Imran 3/149-150)

Shaykh Sulayman ibn Abdullah al-ash-Shaykh said: “So, He, the Most High, informed that if the believers obey the Kuffar, then they will most certainly turn them on their backs from Islam for they will not be content with them without Kufr. And He has informed that if they do that then they will be from the losers in this life and in the next, and He did not make fear a concession for agreeing with them and obeying them and this is what it really is in the current (situation): for they are not contented with those that agree with them except by their testimony that they (i.e., the Kuffar) are upon the truth along with manifesting enmity and hatred for the Muslims and separating from them. Then the Most High said: Nay, Allah is your Protector and He is the Best of helpers. So, He, the Most High, informed that He is the Wali (the Protecting Friend) of the believers and their helper and that He is the best of the helpers so in his wilayah and obedience there is sufficiency and enough rather than obedience to the Kuffar.” (ad-Durrar as-Sanniyah, 8/124)

“Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Shaytan has beautified for them (their false hopes), and (Allah) prolonged their term (age). This is because they said to those who hate what Allah has sent down: We will obey you in part of the matter. But Allah knows their secrets.” (Muhammad 47/25-26)

Shaykh Sulayman ibn Abdullah said: “So, if the one who promises the Mushrikun, those who hate what Allah has sent down, (if the one who promises) his obedience in some of the affair is a Kafir even if he did not do what he promised them, then what about the one who is in agreement with the Mushrikun, those who hate what Allah has sent down?” (ad-Durrar as-Sanniyah, 8/136)

“And recite to them the story of him to whom We gave Our ayat but he threw them away so Shaytan followed him up and he became of those who went astray.” (al-A'raf 7/175)

Wahidi said: "Ibn Mas'ud (radiyallahu anh) said: "This verse was revealed about Bal'am ibn Abrah, one of the Children of Isra'il", while Ibn Abbas (radiyallahu anh) and other commentators of the Qur'an said this relates to Bal'am ibn Ba'ura. Said al-Walibi: "He was a man from the city of al-Jabbarin and his name was Bal'am. This man knew Allah's greatest name. When Musa (alayhi's-salam) went to this city, his cousins and people went to see Bal'am and said to him: 'Musa is a tough man and he has a huge army. He will definitely destroy us if he ever conquers us. Pray to Allah that he drives Moses and those with him away from us'. The man said: 'I will lose both this world and the next if I were to pray to Allah to drive away Musa and those with him'. But they kept insisting until he prayed against Musa and those with him. As a result, (Allah) stripped him of what he had. Hence Allah's saying "but he sloughed them off..." (Wahidi, Asbab al-Nuzul)

Ibn Jarir narrated with his chain of narration on the authority of Ibn Abbas (radiyallahu anh) that said: "When Musa (alayhi's-salam) descended upon the two mountains, along with those who were with him, his (meaning Bal'am) cousins and people came to him and said: Verily Musa is a very harsh and severe man and he has with him numerous soldiers and if he is victorious over us he will destroy us so supplicate to Allah that He repels Musa and those with him. He replied: If I supplicate to Allah that he repels Musa and those with him my worldly life and hereafter will be gone. So they did not leave him alone until he supplicated against them (i.e., Musa and his followers) so Allah removed him from what he was upon and that is what is referred to in) His statement: And recite to them the story of him to whom We gave Our ayat but he threw them away so Shaytan followed him up and he became of those who went astray." (Tafsir)

Ibn Abbas (radiyallahu anh) said: "Recite unto them" O Muhammad "the tale of him to whom We gave Our revelations" the greatest divine name, "but he sloughed them off" the reference here is to Bal'am Ibn Ba'ura whom Allah honored with His greatest name but he used to pray against Musa (alayhi's-salam) and so Allah took it away from him." (Tafsir Ibn Abbas)

Also Ibn Kathir said: "Malik bin Dinar said: "He was one of the scholars of the Children of Isra'il whose supplication was acceptable. They used to seek his lead in supplication in times of difficulty. Allah's Prophet Musa (alayhi's-salam) sent him to the King of Madyan to call him to Allah. That king appeased him and gave him land and gifts, and he reverted from the religion of Musa and followed the king's religion...

Ali bin Abi Talhah also reported that Ibn Abbas (radiyallahu anh) that he said: "When Musa (alayhi's-salam) and those with him went to the city of the tyrants (Jerusalem), the cousins of Bal'am and his people came to him and said: Musa is a strong man, and he has many soldiers. If he gains the upper hand over us, we will be destroyed. Therefore, supplicate to Allah that He prevents Musa and those with him from prevailing over us. Bal'am said: If I supplicate to Allah that He turns back Musa and those with him, I will lose in this life and the Hereafter. They kept luring him until he supplicated against Musa and his people, and Allah took away what he bestowed on him (of knowledge)...

Muhammad bin Ishaq bin Yasar narrated from Salim, from Abu an-Nadr that when Musa entered the land of Bani Canaan in the area of ash-Sham (Greater Syria), the people of Bal'am came to him, saying: This is Musa, son of Imran with the Children

of Isra'il. He wants to drive us out from our land, kill us and replace us with the Children of Isra'il. We are your people and have no other dwelling area. You are a person whose supplication is acceptable (to Allah), so go out and supplicate to Allah against them. He said: Woe to you! Here is Allah's Prophet (Musa) with whom the angels and believers are! How can I supplicate against them when I know from Allah what I know! They said: We have no other dwelling area. So they kept luring and begging him until he was tempted by the trial and went on his donkey towards Mount Husban, which was behind the Isra'ilite military barracks. When he proceeded on the Mount for a while, the donkey sat down and refused to proceed. He got off the donkey and struck it until it stood up again and he rode it. The donkey did the same after a little while, and he struck it again until it stood up... So he proceeded and tried to supplicate against Musa and his people. However, Allah made his tongue mention his people with evil and the Children of Isra'il with good instead of his people, who protested: O Bal'am! What are you doing You are supplicating for them and against us! He said: It is against my will. This is a matter that Allah has decided. He then said to them, as his tongue was made to loll out of his mouth: Now I have lost this life and the Hereafter." (Tafsir)

It is stated in Jalalyn that: "And recite, O Muhammad (sallallahu alayhi wa sallam), to them, that is, the Jews, the tidings, the tale, of him to whom We gave Our signs, but he cast them off, emerging in his disbelief in the same way that a snake emerges from its (shed) skin, he rebelled in disbelief, this was Bal'am bin Ba'ura, a scholar from among the Children of Isra'il, who had been given some knowledge (of the Scriptures), and who was asked (by them) to invoke Allah against Musa (alayhi's-salam). And when he did, the invocation turned against him and his tongue fell out onto his chest, and Satan pursued him, catching up with him and so he became his comrade, and he became of the perverse." (Tafsir al-Jalalayn)

"Verily! As for those whom the angels take (in death) while they are wronging themselves, they (angels) say (to them): In what (condition) were you? They reply: We were weak and oppressed on earth. They (angels) say: Was not the earth of Allah spacious enough for you to emigrate therein? Such men will find their abode in Hell; What an evil destination!" (an-Nisa 4/97)

It was narrated on the authority of Muhammad ibn Abdu'r-Rahman Abu'l-Aswad who said: "The people of Madinah were forced to prepare an army (to fight against the people of Sham during the Khilafah of Abdullah ibn az-Zubayr at Makkah), and I was enlisted in it. Then I met Ikrimah, the freed slave of Ibn Abbas, and informed him (about it), and he forbade me strongly to do so (i.e., to enlist in that army), and then said: Ibn Abbas (radiyallahu anh) informed me that some Muslim people were with the pagans, increasing the number of the pagans against the Messenger of Allah. An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword). Then Allah revealed: Verily! As for those whom the angels take (in death) while they are wronging themselves." (Bukhari)

Statements of the Hanafi Scholars

Ahmad ibn Ali ar-Razi, Abu Bakr al-Jassas (d370H) said: "The words of the Most High: "O you who believe, do not take your fathers or brothers as allies if they have preferred disbelief over belief, and whosoever among you does so, then it is those who are transgressors." (at-Tawbah 9/23) In it (the Ayah) there contains a

prohibition for the believers to take the Kuffar as allies, to assist them, seek their help, and to entrust their affairs with them. It also contains an obligation to disassociate and to have opposition towards them as well as to leave off glorifying them and honoring them, whether that be between the fathers or brothers in that (matter). He (Allah) only ordered the believers with that (command) so that perchance they may distinguish themselves from the Munafiqun. That is because the Munafiqun used to ally themselves with the Kuffar and make apparent their glorification and honor of them if they met them and they used to make open to them alliance and help, so Allah the Most High made what He commanded the believer with in this Ayah, as a clear sign by which the believer is distinguished from the Munafiq and He has informed that whoever does not do that then he oppresses his own self and is deserving of a punishment from his Lord.” (Ahkam al-Qur’an)

He also said in the context of prohibition from Muwalat towards the non-believers: “And His words, the Most High: “Except when taking precaution against them in prudence.” (Al-i Imran 3/28) Meaning: That you fear harm for (your) life and bodily limbs, and as a result, you seek protection from them by manifesting some alliance towards them without believing it; this is the apparent meaning that is implied by the expression (in the Ayah) and it is the view held by the majority of the people of knowledge. Abdullah ibn Muhammad ibn Ishaq al-Marwazi narrated to us saying: Hasan ibn Abil Rabi’a al-Jurjani narrated to us saying: Abdu'r-Razzaq informed us saying: Mu’ammarr reported from Qatadah that he said concerning the Ayah: It is not allowed for a believer to take a Kafir as a protecting friend in his Din. And the words of Allah: “Except when taking precaution against them in prudence.” Meaning: Unless there is between them ties of kin so he keep it for that, so He made the tuqyah for establishing the ties of relation with a Kafir and the Ayah implies that it is permissible to manifest Kufr when there is tuqyah.” (Ahkam al-Qur’an)

Abdullah ibn Ahmad, Abul-Barakat an-Nasafi (d710H) said: “And He revealed a prohibition against Muwalat toward the enemies of the Din: “O you who believe, do not take the Christians and Jews as allies, they are allies to one another and whoever is an ally to them from amongst you, then indeed he is from them. Indeed Allah guides not the transgressing people.” (al-Ma’idah 5/51) meaning: Do not take them as allies; giving them assistance, seeking assistance from them, fraternizing and coexisting with them like the coexistence with the believers. Then He explained the prohibition with His words: “They are allies to one another!” And all of them are enemies of the believers. And in this there is a proof that Kufr is one Millah (i.e., way, path, system, nation). “And whoever is an ally to them from amongst you, then indeed he is from amongst them.” (meaning): From them in general and their general body and his ruling is their ruling. This is a severe warning from Allah and a firm emphasis upon the obligation of avoiding the opponent in the Din: “Indeed, Allah does not guide a transgressing people.” He does not show guidance to those who oppress their own selves by Muwalat towards the disbelievers.” (Tafsir an-Nasafi)

Qadi, Muhammad ibn Ahmad, Abu's-Sa’ud al-Amadi (d951H) said: “And His words, the Most High: “And whoever is an ally to them from amongst you, then indeed he is from amongst them.” There is a ruling that is derived from it, meaning His statement: “They are allies to one another.” For restricting the Muwalat to those among themselves implies necessarily that those who ally with them are from

them. Surely being united in the Din that he is upon is what the issue of Muwalat revolves around wherein those that ally with them will not be from the believers and that implies that whoever allies with them, then he is from them. In this (Ayah) there is a strong warning to the believers against making Muwalat towards them manifest even if it was not Muwalat in reality. The words of the Most High: "Indeed, Allah does not guide a transgressing people." This is an explanation for the fact that those who ally with them are from them. meaning: He does not guide them to Iman. Nay, He leaves them and their affair and they fall into Kufr and misguidance." (Tafsir Abu's-Sa'ud)

Statements of the Maliki Scholars

Abu Abdullah al-Qurtubi said: "The words of the Most High: "And whoever is an ally to them from amongst you, then indeed he is from amongst them." meaning: Aiding them against the Muslims. Indeed he is from them. Here the Most High made clear that his ruling and their ruling is the same and (He) forbids the Muslim from inheriting from the apostate. The one who allied with them (i.e., the Kuffar) was (Abdullah) Ibn Ubay, then this ruling remained until the Day of Judgment in severing Muwalat." (Tafsir al-Qurtubi)

In the Book of Judgments in the Nawazil of the Imam al-Barlazi it is mentioned that the Amir of the Muslims, Yusuf ibn Tashfin al-Lamtuni sought a legal verdict from the scholars of his time –and they were of the Malikis– about Ibn Abbad al-Andalusi (the ruler of Seville) who sought assistance by writing to the Ifranj requesting that they assist him against the Muslims. Most of them responded (by stating) his apostasy and Kufr. This was around the year 480H. (al-Istiqsa li-Akhbar Duwa'l-Maghrib al-Aqsa, 2/75)

The likes of this occurrence repeated in the year 984 hijri from Muhammad ibn Abdullah as-Sa'di, the ruler of Marrakech who sought the assistance of the king of Portugal against his uncle, Abu Marwan al-Mu'tasim Billah. The scholars of the Malikis delivered a verdict pronouncing his Kufr and apostasy. (al-Istiqsa li-Akhbar Duwa'l-Maghrib al-Aqsa, 2/70)

Statements of the Shafi'i Scholars

Abdullah ibn Umar, Abu Sa'id al-Baydawi (d685H) said: "And whoever is an ally to them from amongst you, then indeed he is from amongst them." meaning: Whoever from you all allies with them then verily he is from their general body. This is a strong emphasis on the obligation to avoid them as he (sallallaahu alayhi wa sallam) said: "Their two fires should not be seen." Or because the one who allies with them is from the Munafiqun. "Indeed, Allah does not guide a transgressing people." meaning: Those who oppress their own selves by Muwalat towards the Kuffar or (oppressing) the believers by Muwalat towards their enemy." (Tafsir al-Baydawi)

Hafidh Ibn Kathir (d774H) said: "He, the Blessed and Most High forbade His servants from allying with the kafirun and taking them as protecting friends, going to them with love besides the believers. Then He threatened against that by saying: "So whoever does that then he is nothing with Allah." meaning: Whoever commits the prohibition of Allah in this then he has declared himself free from Allah." (Tafsir Ibn Kathir)

Hafidh Ibn Hajar (d852H) said the following in the explanation of the Hadith of Ibn Umar (radiyallahu anh): "If Allah descends a punishment upon a people, that punishment will strike whoever was amongst them then they will be resurrected upon their actions." From what is derived and benefited from this is the permissibility of fleeing from the Kuffar and the oppressors. This is because dwelling among them is a form of throwing one's self into destruction. This is if he does not assist them or become pleased with their actions for if he assisted or was pleased then he is from them." (Fathu'l-Bari)

Statements of the Hanbali Scholars

Shaykhu'l-Islam Ibn Taymiyyah said: "Everyone who joins up with them -i.e., with the Tartars- from the commanders of the armies and other than the commanders then his ruling is their ruling. There is found in them (the commanders) of apostasy from the legislation of Islam in proportion to what they (i.e., the Tartars) have apostated from. If the Salaf called those who withheld the Zakaah apostates, even though they would fast and pray and they did not fight against the Jama'ah of the Muslims, what about the one who ended up with (joined) the enemies of Allah and His Messenger fighting against the Muslims?" (Majmu al-Fatawa; 28/530)

He also said: "And He, the Most High, said in condemnation of the People of the Book: "You see many of them taking the disbelievers as their allies. Evil indeed is that which their own-selves have sent forward before them, for that (reason) Allah's Wrath fell upon them and in torment they will abide. And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as allies, but many of them are the criminals." (al-Ma'idah 5/80-82) So He the Glorified and Most High, made it clear that Iman in Allah, the Prophet, and what He has sent down to him necessitates not taking them as protecting friends; so the establishment of their Wilayah obligates an absence of Iman because the absence of that which is necessitated dictates the absence of that which necessitates." (Iqtida as-Sirat al-Mustaqim; 1/221)

Elsewhere he said: "And the likes of that, His words, the Most High, in another Ayah: "You see many of them taking the disbelievers as their allies. Evil indeed is that which their own-selves have sent forward before them, for that (reason) Allah's Wrath fell upon them and in torment they will abide. And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as allies, but many of them are the criminals." (al-Ma'idah 5/80-82) So mentioning a conditional sentence dictates that if the condition is found then the thing conditioned with the particle: (....) that implies along with the fulfillment of the condition the fulfillment of that which is conditioned. Hence He said: "And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as allies." So that proves that the Iman mentioned here negates and opposes taking them as allies and that Iman and taking them as allies does not coincide in the heart. That proves that whoever takes them as allies has not implemented and acted upon the obligatory Iman from Iman in Allah, His Prophet, and that which He has send down to him. This likes of it are His words, the Most High: "O you who believe, do not take the Christians and Jews as allies, they are allies to one another and whoever is an ally to them from amongst you, then

indeed he is from them.” For He has informed in those ayat that the one who allies himself with them is not a believer and He has informed here that the one who allies himself with them then he is from them hence, the Qur’an confirms itself.” (Majmu al-Fatawa, 7/17)

Ibn Qayyim said: “So what Din, and what good is there to be found in the one that sees the prohibitions of Allah being committed, His prescribed punishments being laid to waste and abandon, His Din left, and the Sunnah of Rasulullah (sallallaahu alayhi wa sallam) being thrown away while he is of cold heart with a silent tongue, a dumb-mute Shaytan just as the one who speaks falsehood is a speaking Shaytan?! Is the tribulation of the Din in other than these, who if their source of food and position is safe, then there is no concern for what happens to the Din? The best of them is the one that feigns and pretends to be sad. If however, a dispute arose with regards to something that is important to him in his rank or wealth he would most certainly spend out and expend and make strong effort in earnest and he would have utilized the three levels of censure according to his ability.* For these, along with them being removed from closeness to Allah and Allah hating them, they have been afflicted in the world with most tremendous affliction that can be whilst they perceive not, and that is the death of the heart. For the more complete the life is in the heart, the stronger and stronger its hatred is for the sake of Allah and His Messenger and the more complete its assistance and victory is to the Din.” (Ilam al-Muwaqqi’in, 2/121)

Ibn Qayyim said in Ahkam Ahl adh-Dhimmah, quoting from the book of al-Amir Billah al-Abbasi: “And He severed the Muwalat between the Jews, Christians and the believers and He informed that whoever allied with them then he is from them in his (Allah’s) clear ruling. The Most High said, and He, the Glorified is the Most Truthful Speaker: “O you who believe, do not take the Christians and Jews as allies, they are allies to one another and whoever is an ally to them from amongst you, then indeed he is from them. Indeed Allah guides not the transgressing people.” And He informed about the condition of the one who allies with them with what is in his heart of sickness that leads to the corruption of the intellect and Din. He stated: “And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: We fear lest some misfortune of a disaster may befall us. Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.” (al-Ma’idah 5/52)” (Ahkam Ahl adh-Dhimmah, 1/233-234)

He also said: “And the Most High has ruled that whoever allies with them then he is from them, and Iman is not completed except by Bara’ah from them and Wilayah negates Bara’ah. Therefore, Bara’ah and Wilayah never coincide ever. Wilayah is giving honor therefore it cannot coincide with vilification of Kufr ever. Wilayah is a connection therefore, it does not coincide with opposition to the Kafir ever.” (Ahkam Ahl adh-Dhimmah, 1/242) And He also said: “Verily He, the Glorified, has already ruled, and nothing is better than His ruling, that whoever allies with the Jews and Christians then he is from them: “And whoever is an ally to them from amongst you, then indeed he is from amongst them.” (Ahkam Ahl adh-Dhimmah, 1/195)

Statements of the Dhahiri Scholars

Ibn Hazm (d456H) said: “The Most High said: “And prepare for them what you can

of power and steeds of war by which you may the enemy of Allah and your enemy.” (al-Anfal 8/60) So He made terrorizing them an obligation upon us. Therefore, whoever assisted them with what is carried to them then he has not terrorized them. Nay, he has assisted them in sin and transgression.” (al-Muhalla, 5/419)

Ibn Hazm also said: “Allah has informed us about those people who eagerly rush to appease the disbelievers because they fear that some calamity might befall them. Then Allah, the Most High, informs us about the believers who ask concerning these disbelievers: “Are these the men who swore their strongest oaths by Allah, that they were with you? They mean by those who rush to appease the disbelievers.” The Most High said: All that they do will be in vain, and they will fall into (nothing but) ruin. This cannot be anything other than a report of a people who manifested inclination towards the Kuffar so they were from them, as Kuffar whose deeds were laid to waste.” (al-Muhalla; 11/204)

He also stated the following under the issue: “Is the one who voluntarily go and reside in the land of the enemy (Ard al-Harb) contending (fighting) against the believers, are he an apostate or not? What about the one who supports the people of war (Ahl al-Harb) against the people of Islam, even if he did not separate himself from Daru'l-Islam; is he an apostate due to that or not?” He said after some words: “Abu Muhammad (Ibn Hazm) said: By this, what is correct is that whoever voluntarily joins up with Daru'l-Kufr and Harb out of his own choice, waging war against those that he encounters from the Muslims, then by such an action he is an apostate. All the rulings of apostasy must be applied upon him; such as the obligation to kill him if one has ability to do so, his wealth being free for the taking (Ibahah) his marriage being annulled, and so forth. The reason being is that Rasulullah (sallallahu alayhi wa sallam) did not ever declare from a Muslim...If he was there waging war against the Muslims and assisting the Kuffar with a service or writing then he is a Kafir, even if he lives there for worldly reasons, for he is like a Dhimmi for them, even though, he is capable of joining up with the main body of the Muslims and their lands. He is not far from Kufr and we see no excuse for him and we ask all for protection.” (al-Muhala, 12/126)

He also states: “What is correct is that His statement, the Most High: “And if any amongst you takes them as allies then surely he is one of them.” Is only upon its apparent (meaning) in that he is a disbeliever from the generality of disbelievers, and no two Muslims disagree about that.” (al-Muhala, 11/138)

Statements of Various Other Mujtahid and Scholars

Ibn Jarir at-Tabari (who was a Mujtahid Imam who had followers who were called al-Jaririyyah) said while commenting on the verse of Surah Al-i Imran: “Let not the believers take the disbelievers as allies instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself, and to Allah is the final return.” (Al-i Imran 3/28): “The meaning of that is: O believers, do not take the Kuffar as allies and helpers allying with them in their Din and doing Mudhaharah towards them against the Muslims, from besides the believers, showing them their weak points, for whoever does that then he is not anything with Allah; meaning that that individual is free from Allah and Allah is free from him, through that persons apostasy from his Din and entering into Kufr. “Except if you indeed fear a danger

from them.” Unless you are under their control thus you fear for yourselves from them so you manifest allegiance in front of them by your tongues while concealing your enmity from them. And do not partake with them in what they are upon of Kufr and do not assist them against a Muslim by action.” (Tafsir at-Tabari)

Muhammad ibn Ali ash-Shawkani (d1255H) said about the statement of the Most High: “O you who believe, do not take the Christians and Jews as allies, they are allies to one another and whoever is an ally to them from amongst you, then indeed he is from them. Indeed Allah guides not the transgressing people.” (al-Ma'idah 5/51): What is intended by the prohibition of taking them as allies is for them to be interacted with in the manner of the allies in matters such as friendship, living together and mutual assistance. His statement: “They are allies to one another.” Is the cause for the prohibition and it means: some of the Jews are allies to the other group of Jews besides them, and some of the Christians are allies to the other group of Christians besides them. For the purpose of making it clear cut that they are at the peak of contention and enmity (between themselves). (He said): The Jews said: “The Christians are upon nothing.” And the Christians say: “The Jews are upon nothing.” (al-Baqarah 2/113) It has been stated: What is intended is that both of the two groups ally themselves with the other, assisting and aiding each other in enmity towards Rasulullah (sallallaahu alayhi wa sallam) and in enmity towards what he came with, even if between themselves they are opposed and against each other. The point of the prohibition in this sentence implies that this type of Muwalat is the way of these Kuffar and not your way, therefore, do not do what is from their actions thus being like them. It is for this reason that He ended this causative sentence with what is considered to be the end result of it, hence He said: “Whoever from among you takes them as allies then indeed he is from among them.” meaning: Then verily he is from their general body and their ranks. This is a severe threat indeed. That is because the disobedience that brings about Kufr is that which has reached a level in which there is not found a level beyond it. And in His words: “Indeed, Allah guides not the people who are wrongdoers.” It is a cause for the sentence which is before it; meaning: their falling into Kufr is the cause for Him, the Most Glorified, not guiding the one who wrongs his own-self with that which brings about Kufr, such as the one who allies with the kafirun.” (Fathu'l-Qadir, 2/50)

He also said about the words of the Most High: “Let not the believers take the disbelievers as allies instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself, and to Allah is the final return.” (Al-i Imran 3/28): His words: “Let not the believers take the disbelievers as allies.” In this there is a prohibition for the believers against Muwalat towards the Kuffar for one reason or another. That is like the words of the Most High: “Do not take as advisers and protectors those besides you...” (Al-i Imran 3/118) And His words: “Whoever from among you takes them as allies then indeed he is from among them.” And His words: “You will not find a people who believe in Allah and the Last Day...” (al-Mujadillah 58/22) And His words: “Do not take the Jews and the Christians as allies.” And His words: “O you who believe, do not take My enemy and your enemy as allies.” (al-Mumtahanah 58/1) And His words: “Instead of the believers.” Is in the position of Hal (condition) meaning: Going past the believers towards the kafirun, either independently (Kuffar alone) or in conjunction (with the believers). What is being indicated in His statement: “And whoever does that.” Is the unity that is indicated in His statement: “Let not the believers take the disbelievers as

allies.” And the meaning of His words: “Will never be helped by Allah in any way.” Is: In His Wilayah in anything, rather he is thrown off from it all together.” (Fathu'l-Qadir; 1/331)

Statements of the Imams of ad-Da'wah an-Najdiyyah

Shaykh Muhammad ibn Abdu'l-Wahhab (d1206H) said: “The Eighth Nullifier: Mudhaharah of the Mushrikun and assisting them against the Muslims, and the evidence is the statement the Most High: “And whoever is an ally to them among you; then, indeed, he is (one) of them. Indeed, Allah guides not the wrongdoing people.” (al-Ma'idah 5/51)” (Nawaqid al-Islam) He also said: “A person will not be upright in the Din or in Islam, even if he singled out Allah and abandoned Shirk, except by enmity towards the Mushrikun and open declaration of enmity towards them and hatred as the Most High said: “You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger.” (ad-Durrar as-Sanniyyah, 8/113)

He (rahimahullaah) also said: “Know that the evidences for Takfir of the righteous Muslim if he associates partners with Allah or ended up with (joined) with the Mushrikun against the Muwahidun, even if he did not commit Shirk, are too numerous to enumerate from the speech of Allah, the speech of His Messenger and the speech of the people of knowledge; all of them.” (ad-Durrar as-Sanniyyah, 10/8) He also said: “Verily, the scholars have declared that pleasure with Kufr is Kufr (in itself), and Muwalat of the Kuffar is Kufr.” (ad-Durrar as-Sanniyyah, 10/38)

al-Imam Sa'ud ibn Abdu'l-Aziz ibn Muhammad ibn Sa'ud (d1226H) said in one of his letters: “...And the one who claims that he has done none of that, meaning Shirk and atrocious sins, then, as we mentioned before, he has not censured and separated from its people, on the contrary he is well established in assisting them with his wealth and tongue. Therefore, even if he did not do that, he and them are the same as the Most High said: “And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.” (an-Nisa 4/140) And the Most High said: “You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred. For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself.” (al-Mujadilah 58/22) And the Most High said: “And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped.” (Huud 11/113)

Shaykh Sulayman ibn Abdullah ibn ash-Shaykh Muhammad ibn Abdu'l-Wahhab (d1233H) said: “Know, may Allah have mercy upon you, that if a person manifests agreement with the Mushrikun in their Din out of fear of them and Mudarah and softening towards them in order to repel their evil then he is a Kafir like them. That is even if he hates their Din and despises them and loves Islam and the Muslims. This is the case if nothing else but that occurs from him, so how about if he was in the abode of their power (i.e., their lands), called upon them (for assistance), entered into their obedience, manifested agreement with their false Din, helped them with it (their false Din) with aid and wealth, allied with them, severed the

Muwalat between himself and the Muslims, and ended up with (joined) the soldiers of the shrines and Shirk and its people, all of this occurring after he was previously from the soldiers of sincerity and Tawhid and its people. A Muslim has no doubt that this one is a Kafir, from the severest of people in enmity to Allah and His Messenger (sallallaahu alayhi wa sallam). No one is exempted from that save the compelled one and he is the one whom the Mushrikun overcome and thus they say to him: "Commit Kufr," or: "Do this or we will do to you (harm) and kill you." Or they take him and torture him until he agrees to them (in their demand) so in that case it is allowed for him to (show) agreement with the tongue whilst having contentment in the heart with Iman. The scholars have unanimously agreed that whoever speaks with Kufr out of jest then he has disbelieved so how about the one who manifests Kufr out of fear and being desirous of the world?" (ad-Durrar as-Sanniyah, 8/121)

He also said: "So He, the Glorified, forbade the believers from taking the Jews and Christians as allies and he informed that whoever allies with them from the believers then he is from them. This is like the ruling of the one who allied with the Kuffar from the Majus and idol worshipers, he is from them." (ad-Durrar as-Sanniyah, 8/127) He also said: "The words of the Most High: "Oh you who believe do not take My enemy and your enemy as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves (only) because you believe in Allah, your Lord. If you have come out for Jihaad in My cause and seeking means to My approval (take them not as friends). You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the straight way." (al-Mumtahinah 60/1) meaning: He has missed the straight path. So the Most High informed that whoever allied with the enemies of Allah, even if they were close relatives and friends, then they have certainly gone off straight path meaning: he has missed the straight path and departed from it into misguidance. So where is this one from the one who claims to be upon the straight path having not left it, verily this is denial of Allah and whoever doesn't believe Allah then he is a Kafir (and it is) Istihlaal of what Allah has made forbidden from allegiance with the Kuffar and whoever makes Istihlaal of what is forbidden then he is a Kafir." (ad-Durrar as-Sanniyyah, 8/141)

Shaykh Abdu'r-Rahman ibn Hasan al-ash-Shaykh (d1285H) said: "So from its most tremendous (meaning from the nullifiers of Tawhid) there are three matters...The third matter: Muwalat toward the Mushrik and inclining to him, helping him, and assisting him with the hand, wealth or tongue, as the Most High said: "So never be a supporter of the disbelievers." (al-Qasas 28/86) And He said: "Allah only forbids you from those who fight you because of Din and expel you from your homes and aids in your expulsion (He forbids you) lest you make allies of them. And whoever makes allies of them, then it is those who are the oppressors." (al-Mumtahinah 60/9) And this is the address of Allah the Most High to the believers of this Ummah so look, O listener, where are you from this address and the ruling in these ayat?" (Mawrid al-Adhb az-Zilal Daman al-Qawl al-Fasl an-Nafis, 237-238)

He also said: "And the Most High said concerning the one who traverses upon other than their path, meaning the people of Tawhid, by committing what Allah has forbade him from: You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they shall abide

eternally. So the Most High recorded condemnation against the one who allied with the kafirun and the descending of anger upon them and eternal residence in the torment and in that He emphasized with the two types of emphasis thereafter He mentioned that that which He described them with negates Iman in Allah, His Prophet, and what He has sent down to him. It has other things that resemble it like his statement: "Give tiding for the Munafiqun that for them is a painful punishment. Those who take the kafirun as allies instead of the believers. Do they seek with them honor? But indeed, honor belongs to Allah entirely." (ad-Durrar as-Sanniyah, 8/173)

He also said: "And like these ayat that have already been mentioned meaning the words of the Most High: "Oh you who believe do not take My enemy and your enemy as allies, extending to them affection." The words of the Most High: "Oh you who believe, do not take those who have taken your Din in ridicule and amuzement..." And the Most High said in the ayat before it: "And whoever is an ally to them among you-then indeed he is one of them..." These ayat and their likes show the tremendous nature of this sin and it describes its practitioner with oppression for He called them oppressors and in this Surah and the others before it and after it in the Surah there contains what proves that this is apostasy from Islam and this will become clear to the one who contemplates." (ad-Durrar as-Sanniyah, 8/188) He also said: "Allah the Most High has obligated al-Bara'ah from Shirk and the Mushrikun as well as Kufr in them and enmity towards them as well as hatred of them and waging Jihaad against them, But those who wronged changed (those words) to a statement other than that which had been said to them... So they allied with them, helped them, aided them and sought assistance from them against the believers, thereby they hated them and insulted them because of that. All of these affairs nullify Islam as proven by the Book and the Sunnah in (various) places and the scholars have mentioned that in the books of Tafsir, Fiqh and others however, according to these (people), they are upon the Din that they were upon and have not separated from it. This is not too amazing, for the Mighty Qur'an has made clear that this condition is the path of their likes as is (found) in the words of the Most High: "A group He guided and a group deserved to be in error. Indeed, they (the latter) had taken the devils as allies instead of Allah while they thought that they were guided." (ad-Durrar as-Sanniyah, 8/190)

Shaykh Abdu'l-Latif ibn Abdu'r-Rahman ibn Hasan al-ash-Shaykh (d1293H) said: "And what has appeared in the Qur'an of forbiddance and severe threat against Muwalat and Tawalli towards them there is a proof that the most basic of the principles is: for him there is no Istiqamah, or no firmness except by severing the relations with the enemies of Allah, waging war against them, Jihaad and Bara'ah from them and drawing close to Allah hating them and finding fault with them. The Most High said when He firmly placed the Muwalat between the believers and informed that the kafirun are allies to one another, He said: "If you do not do so (i.e., ally yourselves with other believers), there will be Fitnah on earth and great corruption." (al-Anfal 8/73) And is the Fitnah except in Shirk? And the great corruption is laying waste the bond of Tawhid and Islam and severing what the Qur'an made evident and clear from the rulings and structure (of things)?" (ad-Durrar as-Sanniyah, 8/324-326) Then he mentioned some of the ayat that forbid taking the kafirun as allies then he said: "So let the one who is sincere to himself contemplate these noble ayat and let him research what the scholars of Tafsir and the People of Knowledge have said concerning their meaning and then let him look at what has happened to most of the people of today, it will become clear to him, if

he is given Tawfiq (capability and success) and correctness, that that includes the one who abandoned Jihaad against them, remaining silent not finding fault with them, and bringing peace to them. What then about the one who assisted them or led them to the lands of the people of Islam, complimented them, preferred them with justice against the people of Islam, who choose their lands, living with them, and their Wilayah and loved helping them? Verily this is clear evident apostasy by agreement. The Most High said: "And whoever denies Iman; his work has become worthless, and he, in the hereafter will be among the losers." (ad-Durrar as-Sanniyah, 8/324-326)

He also said: "Honoring them and respecting them has certain types as well: The greatest of them is making their affair high, giving them victory against the people of Islam and its pillars, and giving credence to what they are upon (declaring it to be correct) therefore this and its likes are from the things are Mukiffirat (expel one from the fold of Islam) and below it there are levels of respect in secondary matters such as loaning an inkpot and what resembles that." (ad-Durrar as-Sanniyah, 8/360) And he also said: "So it is upon you all to be serious and have Ijtihad in that which Allah will protect you by of Iman and Tawhid and save you from leaning to the people of Kufr, Ishrak, and Tandid..." Then he mentioned several ayat that forbid allegiance with the Kuffar and said: "...And the Most High said: "Oh you who believe, do not take those who have taken your Din in ridicule and amuzement among the ones who were given the scripture before you nor the Kuffar as allies." And fear Allah if you are indeed believers. So contemplate the words of the Most High: "Fear Allah if you are indeed believers." For this particle, the conditional (...) implies a negation of its condition if its response is negated and what it means is: whoever takes them as allies then he is not a believer." (ad-Durrar as-Sanniyah, 8/288)

Shaykh Abdu'l-Latif ibn Abdu'r-Rahman al-ash-Shaykh said concerning the silence of the scholars of his time with regards to a tribulation that resembles the tribulation of today: "Most of them hold fast to remaining silent from uncovering the confusion in this issue that many of the ignorant ones have been deceived by and by which most have been led astray. The path of the Book, the Sunnah and the scholars of the Ummah opposes what this group has allowed of silence, turning away (from clarification) of this tremendous tribulation and (it opposes) the working of their tongues in disparagement and opposition towards the one who has ghayrah (strong honor and jealousy that leads one to action) for Allah, His Book and His Din. So let there be from you, O brother, a Shari'ah path and well pleasing course in refuting what has been mentioned of misconceptions and uncovering the confusion and warning from the tribulation of the armies, as well as having sincerity for Allah, His Book, His Messenger, the Imams of the Muslims and their common folk. None (of this) is obtained by silence and going with the flow in any way. So therefore, seize the opportunity, speak abundantly about it, and seize the days of your life so that perhaps, Allah might raise us up, both you and I, among the congregation of the armies of the Sunnah and the Qur'an, and those who preceded us from the people of truthfulness and Iman." (ad-Durrar as-Saniyyah, 8/372)

He also said: "The most virtuous actions of closeness to Allah is: Despising his enemies the Mushrikun, hating them, having enmity with them, and waging Jihaad against them. It is with this that the slave is saved from allying with them besides the believers. If he does not do that then he has from their Wilayah in accordance

and preponderant to what he has neglected and abandoned from that (the previously mentioned actions). Beware! Beware of what demolishes Islam and throws out its foundations. The Most High said: "Oh you who believe, do not take those who have taken your Din in ridicule and amusement among the ones who were given the scripture before you nor the Kuffar as allies." And fear Allah if you are indeed believers. And the absence of the condition proves the absence of Iman by the obtainment of the Muwalat. And what is comparable to this in the Qur'an is abundant." (ad-Durrar as-Sanniyah, 9/24) He also said: "A person could hate Shirk and love Tawhid however; deficiency comes to him from the angle of not having Bara'ah from the people of Shirk and abandoning Muwalat towards the people of Tawhid and giving them victory. In that case he will be following his desires entering into Shirk from branches that destroy his Din and what it has built; abandoning from Tawhid fundamentals and branches. His Iman that he is pleased with does not stand with it. So, he does not love and hate for Allah. He does not ally and oppose for the Glory of the one who created him and made him straight and all of this is taken from the testimony of La ilaha illa Allah." (ad-Durrar as-Sanniyah, 8/396)

Shaykh Hamad ibn Atiq (d1301H) said: "The Qur'an and the Sunnah have both proven that if there occurs from the Muslim Muwalat towards the people of Shirk and submission to them then he has apostated from his Din by that. Contemplate the statement of the Most High: "Indeed, those who apostated after guidance had become clear to them-Shaytan has enticed them and prolonged hope for them." With His statement: "And whoever is an ally to them among you-then indeed he is one of them." And deepen your look into the words of the Most High: "So do not sit with them until they enter another conversation, indeed you would then be like them." And His proofs are numerous." (ad-Durrar as-Sanniyah, 9/263)

He also said: "Verily, Mudhaharah of the Mushrikun, guiding them to the sensitive points of the Muslims, defending them with the tongue, and being pleased with what they are upon, all of these are Mukaffirat (things that expel one from Islam). Therefore, whoever these issue out of, without the compulsion that we mentioned, then he is an apostate, even if with that he hates the Kuffar and loves the Muslims." (ad-Difa'a an Ahlu's-Sunnah wa'l-Ittiba, 31) He also said: "Know that, manifesting agreement with the Mushrikun has three states...The second angle: that he agrees with them in the open while opposing them internally (in his heart) while he is not under their control, on the other hand, what motivated him in that was the desire for leadership, or wealth, or desire with the country or family or fear from what would happen to his wealth, it was that that motivated him for that. Verily in this condition he will be an apostate and his hatred for them internally will not benefit him." (Sabil an-Najat wa'l-Fikak, 80)

Shaykh Abdullah ibn Abdu'l-Latif al-ash-Shaykh (d1339H) was asked about the difference Muwalat towards the Kuffar and Tawalli towards them so he responded: "at-Tawalli is: Kufr that expels from the Millah and it is like defending them, assisting them with wealth, body, or opinion. al-Muwalat is: A major sin from the greatest of sins like loaning an inkpot or sharpening a pen, or smiling in their face (out of honor to them and out of an inferiority complex) if he raised the whip for them." (ad-Durrar as-Sanniyah, 8/422) He also said about assisting the Mushrikun against the Muslims: "And whoever leads them (to the secrets of the Muslims) or assists them against the Muslims in any form of assistance then that is clear evident apostasy." (ad-Durrar as-Sanniyah, 10/429)

He also has a lengthy essay written to the people of the (Arabian) Peninsula and Oman warning from Muwalat towards the Christians and (reminding them of) the command to wage Jihaad against them. From what he said: "And what is meant by this is: What has been spread and relayed from the turning away from the Din of those who ascribe themselves to Islam and the Ummah of response and (turning away from) what they have been created for and what the Qur'anic proofs and Prophetic Hadiths have established, from sticking to Islam and knowing it and Bara'ah from it's opposite and establishing it's rights, until the affair has become with most of the creation where they are not appalled from the people of the nations of Kufr nor do they wage Jihaad against them. The condition has changed to the point where they have entered into their obedience and became contented and relaxed towards them and they sought the betterment of their worldly life by the departure of their Din. They have abandoned the commands and prohibitions of the Qur'an while they study it day and night. There is no doubt about this being from the greatest forms of apostasy and relocation to a Millah other than the Millah of Islam and entering into the Millah of Christianity, and Allah's refuge is sought from that, it is as if you are in the times between the sending of the Messengers or people living in an area that was not covered by anything of the light of the Message. Have you all forgotten His statement, the Most High: "O you who believe! Take not the Jews and the Christians as allies; they are but allies to one another. And if any amongst you takes them as allies then surely he is one of them. Verily, Allah guides not those people who are the wrongdoers." And His statement, the Most High: "You see many of them taking the disbelievers as their allies. Evil indeed is that which their own-selves have sent forward before them, for that (reason) Allah's Wrath fell upon them and in torment they will abide." And had they believed in Allah, and in the Prophet and in what has been revealed to him, never would they have taken them (the disbelievers) as allies, but many of them are criminals, corrupt And His statement, the Most High: "Never will the Jews nor the Christians be pleased with you (O Muhammad) till you follow their religion. Say: Indeed the guidance of Allah is the right guidance. If you were to follow their desires after what has come to you of knowledge then you would have no ally or helper against Allah." And entering into their obedience is following their Millah and isolation from the Millah of Islam. O you who believe! Take not for allies those who take your religion for a mockery and fun from among those who received the Scripture before you, nor from among the disbelievers; and fear Allah if you indeed are believers. And if yhou call to the Salah they take it in ridicule and jest. That is because they are a people who understand not. And the Most High said: "Those who take the disbelievers for allies instead of the believers do they seek honor power and glory with them? Verily, then to Allah belongs all honor power and glory. And it has already come down to you in the book, that if you hear the ayat of Allah being denied and ridiculed then do not sit with them until they enter into another conversation. Indeed, you would be like them. Indeed, Allah will gather the munafiqun and kafirun in Hell all-together." And the Most High said: "Oh you who believe, do not take as intimates those other than yourselves, for they will not spare you any ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason." The Qur'anic ayat that forbid Muwalat towards the Kuffar and entering into their obedience are too numerous to count...And this cursed group: the Christians that are committed to your destruction, and who have contended with you in your Din and sought from you to enter into its obedience, it is they whom Allah intended by mentioning in

the Qur'an. The Most High said: "Certainly those who said: 'Verily Allah is three in one' have disbelieved. There is no deity in truth except one (Allah)." And He said: "Certainly, those who said: 'Verily Allah is the Messiah the son of Maryam' have disbelieved."...So is there after this any harshness, preventative discouragement and warning? And is it doubted after this by anyone who possesses Fitrah, sight and hearing? Only the person who has inclined towards the worldly life and sought to secure it, forgetting the hereafter (is blind to this) and for him there is no lesson because his heart is blind and his sight is sealed...And all of those that have submitted to them and entered into their obedience, manifested their Muwalat towards them then he has waged war against Allah and His Messenger and apostated from the Din of Islam and enmity towards him and Jihaad against him is obligated and you all will not be helped save by your Lord so leave off seeking the help of the people of Kufr both small and great." (ad-Durrar as-Sanniyah, 8/11-22)

The Mashayikh Abdullah ibn Abdu'l-Latif, Ibrahim ibn Abdu'l-Latif, and Sulayman ibn Sahman all said: "As for his statement: 'And it is permissible to grant Himayah (protection) towards the Kuffar or to represent them or take a flag from them so that the wealth and ship is guarded and this is in the same position as the guard during travel.' The response (to that) is: It is to be said: This is a false analogy, for taking a guard for the protection of wealth is permissible if the situation calls for it and the guard is a Muslim who is an oppressor or corrupt sinner whereas entering under the Himayah of the Kuffar is apostasy from Islam. Taking a flag from them is not permissible even if they did not enter in to their Himayah and Wilayah. It is not the same as taking a guard for the protection of wealth because this is a flag and (it is) a sign that they are following their command, entered under their Himayah and that is agreement with them in the open (apparent)." (ad-Durrar as-Sanniyah, 10/435-436)

Shaykh Muhammad ibn Abdu'l-Latif al-ash-Shaykh (d1369H) said: "And he (sallallaahu alayhi wa sallam) said: "Whoever gathers (jama) with the Mushrik or dwells with him then he is like him." It is not to be said that by mere gathering and dwelling (with him) he will become a Kafir. Rather, what is meant is that whoever was incapable of leaving the ranks of the Mushrikun and they took him out of compulsion then his ruling is their ruling in killing and acquisition of wealth and not in Kufr. As for the one who goes out with them to fight the Muslims voluntarily and of free will or assisted them with his body or wealth, then there is no doubt that his ruling is their ruling in Kufr." (ad-Durrar as-Sanniyah, 8/456-457)

Shaykh Sulayman ibn Sahman (d1349H) said: "As for the leaders mentioned, then verily there has already occurred from them Muwalat and Tawalli towards the Kuffar and agreement and Mudhaharah of them against the Muslims so there is no doubt concerning their apostasy." (ad-Durrar as-Sanniyah, 8/494) He also said in his Diwan (collection of poetry):

"Whoever does Tawalli towards the kafirun then like them he is,
And there is no doubt concerning his Takfir with the one who possesses intellect."
(Diwan, 131)

Abdullah ibn Humayd said: "As for Tawwali, it is honoring them, complementing them, helping and assisting them against the Muslims, dwelling with them and not having open Bara'ah from them, this is apostasy from the one who does this and it is obligatory that the rules of apostasy are applied to him as proven in the Book,

the Sunnah, and the Ijmaa of the Ummah from those that are emulated from them.” (ad-Durrar as-Saniyyah, 15/479)

Some of the Imams of the Da’wah said: “The third thing that obligates Jihaad against the one who is characterized with it: Mudhaharah of the Mushrikun and assisting them against the Muslims –by hand, tongue, heart, or wealth– for this is Kufr that expels from Islam. So whoever assists the Mushrikun against the Muslims, and aided the Mushrikun with his wealth for what they use to wage war against the Muslims out of choice from him then he has disbelieved.” (ad-Durrar as-Sanniyah, 9/292)

* This is in reference to the Hadith of Rasulullah (sallallaahu alayhi wa sallam): “Whoever of you sees an evil then let him change it with his hand. If he is unable then with his tongue. If he is unable then with his heart and that is the weakest of Iman.” (Muslim)

Historical events concerning Ruling on helping the Kuffar against the Muslim

In the Beginning of the Year 201 Hijri

“Babak al-Khurrami went out and waged war against the Muslims while residing in the land of the Mushrikun so Imam Ahmad and others declared in a legal ruling that he was an apostate. It was narrated by al-Maymuni that Imam Ahmad said concerning him: He came to us waging war whilst residing in the lands of Shirk. What is his ruling? If he is like that then his ruling is that of apostasy.” (al-Furu, 6/163)

After the Year 480 Hijri

“al-Mu’tamid ibn Ibad, the ruler of Seville (in southern Spain), who was from the rulers of the groups in al-Andalus sought the help of the Ifranj against the Muslims so the Maliki scholars of that time declared in a legal ruling that he was an apostate.” (al-Istiqsa, 2/75)

In the Year 661 Hijri

“The one in control of Kark (al-Malik al-Mughith Umar ibn al-Adil) with the correspondence of Hulaku and the Tartars made way to capture Egypt for them so Dhahir Bibris sought a ruling from the jurists wherein the stated that he should be expelled and killed so he expelled him and killed him.” (al-Bidayah wan-Nihayah, 13/238; Shadhrat, 6/305)

Around the Year 700 Hijri

“The Tartars attacked the lands of Islam in the region of Sham and in other places and some of those who ascribed to Islam assisted them so Shaykhu'l-Islam Ibn Taymiyyah issued a legal verdict declaring whoever assisted them as an apostate from Islam.” (Majmu al-Fatawa, 28/530)

In the Year 980 Hijri

“Muhammad ibn Abdullah as-Sa’di, one of the kings of Marrakech sought the help of the king of Portugal against his uncle, Abu Marwan al-Mu’tasim Billah so the scholars of the Malikis issued a legal verdict declaring him an apostate.” (al-Istiqsa, 2/70)

Between the Years 1226-1233 Hijri

“Some of the armies attacked the lands of Najd to eradicate the call to Tawhid and some of those who ascribed to Islam assisted them. So, the scholars of Najd issued legal verdicts declaring as an apostate whoever assisted them. Shaykh Sulayman ibn Abdullah al-ash-Shaykh (rahimahullaah) authored a book entitled ad-Dala’il fi Hukm Muwalat Ahl al-Ishrak wherein he affirmed the Kufr of these people and mentioned twenty-one proofs for that.

After the Above Mentioned Event by Approximately Fifty Years

The same situation occurred once more and the scholars of Najd issued a legal verdict imputing Kufr upon whoever assisted the Mushrikun. Shaykh Hamad ibn Atiq (rahimahullaah) authored the book: Sabil an-Najat wal-Fikak min Muwalat al-Murtadin wa Ahl al-Ishrak about this issue.